An Essay.

Physic versus Metaphysic

Respectfully submitted to the Faculty of the Homœopathic Medical College of Pennsylvania.

By

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Dimidium facti qui coepit habet — Horace.—

Ἀρχὴ ἥμισυ παντός — Hesiod.—

Aristotle has said, with the force of epigram:— "The Philosopher should end with Medicine, the Physician, commence with philosophy;"— and this counsel is no less binding, today, than in the birth and childhood of Science, when it was uttered. The philosopher, whom we have quoted, was a brilliant illustration of the principle enunciated; and the fame of the Stagirite has been transmitted to us, not more embellished by "The Categories," than by his valuable contributions to physical science.

Admitting, then, the truth of our fundamental proposition, we shall proceed to show, very imperfectly, we are aware:—

First:—

What we conceive to be the disadvantages, resulting from this divergence, - this separate and distinct pursuit of these kindred sciences; and,

Second:-

The peculiar advantages, accruing from their conjoined and co-operative study.

Obviously, for the accomplishment of this end, a brief glance at the history of science is necessary; and, while, we are not at loss, for the requisite material, for the establishing of our first position; we are conscious of difficulty in our second premiss, in that the results of experience, cannot be sought as guides, while the untried, and purely speculative regions of science, are wont to yield to the mind, proofs, hardly more satisfactory; - therefore, we shall be compelled to resort to the vestibule

of Reason, through whose portals we willingly pass, that we may, if possible, arrive at Truth.

To begin, then, with Philosophy.
Philosophy we conceive to be divided into three Epochs, chronologically, as follows:—

1.—— Philosophy, as identified with Religion;— Embracing the period included between "the dawn of Speculation, and the inception of the Greek Philosophy.

2.—— Philosophy, as allied to Religion;— Extending from Plato and Aristotle, thro the age of Scholasticism.

3.—— Philosophy, as independent of Religion;— from DEscartes in the 17th century, to the present time.

We shall treat of these in their order first, Philosophy as identified with Religion.
Involved, as is the whole Oriental literature,

in the mist of obscurity and oblivion, we have yet transmitted to us, through the indefatigable labors of Sir William Jones, Schlegel and others, enough of their intellectual accomplishments, which, while "vast, vague, and shadowy, like the countries, which gave them birth," astonish us by their great length, rich imagination, and extreme power of analysis. The earliest of their works, and those most held in veneration, were the Vedas, or sacred books, which constituted not only their religion but their philosophy. From decay and independence of the Vedas, sprang the Sankhya of Kapila, which derived all ideas from sensation, resulting immediately, as did the more plausible theory of Locke, ultimately, in atheism. Opposed to the dogmatism of Kapila, arose that of Nyaya, which counted the Ver-

extreme, deeming all things to Reason, and ending in a too confident rationalism. Finally appeared the pantheistic philosophy, rejecting all certainty. From Brahma (the Eternal Being) all things came, and to him all things returned. From this pantheism, originated the Indian Buddhism, which, in its results, was no less despondent than the other. Every thing was materialized, hence God rejected, and the result, absolute skepticism. Thus we see the Indian Philosophy, terminating as unsatisfactorily as possible, - in atheism and materialism. From hence let us turn to the Second Epoch:-

Philosophy allied to Religion;- commencing with the Greek and ending with the Scholastic philosophy. The religion of the Greeks, as represented in their mythology, was practically, no religion at all; yet it had a

specific form, and to this form, philosophy was more or less closely allied. In this it differed from Scholasticism, which, though holding an intimate relationship to religion, and, oftentimes involved in it, was nevertheless distinct from it.

Previous to the Socratic philosophy, which claimed Plato for its earliest representative and expounder, were a multitude of speculators, whose investigations, though more momentous, than in paving the way, for the Socratic philosophy, we shall pass without further notice. With Socrates began a new Era in Philosophy. Starting with common sense, he sought to ally true morality and honest speculation; in the Platonic Dialogues, he is represented as evolving truth, on pure rationalistic grounds; exhorting men to study themselves: "Know

thyself," was his motto. Plato, as the disciple of Socrates, promulgates his doctrines, and carries them to the farthest bounds of Rationalism; while Aristotle, more Empirical, thrust forth in the domain of physics. From these two great philosophers, arose the Platonic and Peripatetic schools; - the one, of which, resulted in a pure rationalism; - the other, in a perfect materialism. Subsequently Epicurus appeared, who founded a sensualistic school, whose dominion is not yet lost. Opposed to these schools, were the Stoics, who reposed in pantheism and allegiance to an uncompromising fatalism. These antithetical systems reigned supreme, until the advent of Christ. With Christianity, appeared Scholasticism, and here, we have the most perfect, yet most distinctive

union of faith and philosophy. With the Fathers of the Church, came the first traces of the revival of philosophy; yet it was meagre, and in a measure, unsatisfactory. Basing their faith on their religion, and their philosophy on their faith, its Efficiency was crippled, and the cause of speculation, not enhanced.

With the opening of the mediaval age, and, as the harbinger of the revival of letters, the cultivation of philosophical inquiries, received new impulse at the hands of the Scholastic Doctors. A multitude of new systems appeared; - with Thomas Aquinas, Realism, and Duns Scotus, Nominalism, opposed their claims. Yet the cause of Science accomplished little or nothing, under the sway of theology. It was fast losing the bonds, that so long, had held them, in close

alliance, for several years to the new birth of an independent science. Whether this dissolution of amity was productive of good or evil, to Theology, may well be considered a matter of serious contemplation; over which, as irrelevant to our subject, we pass without further notice. But, that the cause of Philosophy was advanced, we thoroughly believe, not only from the nature of the case, but from the results of the last two centuries. The friends of Theology, through prejudice or an incorrect estimation of facts, have failed to acknowledge the operation of these influences, and have attributed them, to other, and, what are conceived to be, minor, although, not altogether, unimportant causes.

The 16th Century witnessed the decline of Scholasticism, and the general re-

rival of letters, / preparatory to the inception of Philosophy rejuvenated, and as an independent science, in the beginning of the 17th Century, which we have dated our Third Epoch:-

Philosophy as independent of Religion;- from D'Escartes to the present time.

D'Escartes was a Frenchman, possessed of an uncommonly vigorous mind,- of polished attainments,- a patriotic Soldier, as well as an original Philosopher. He boldly launched his new theory, independent of faith and revelation; starting from this fundamental proposition;- "the first fact of consciousness:- "Cogito, Ergo Sum" (I think, therefore I exist.),- Erecting thereon a rationalistic scheme of speculation, to which, as parents, the various systems of modern Philosophy may be referred.

With the revolution of letters, and the regeneration of Science, the cause of Philosophy received fresh impetus, and a flood of new systems, or old ones remodelled according to the new regime, appeared, while a long list of shining names were appended to "the Science of the last Expression of human thought."

We shall notice a few of these systems, as represented in their inceptors and defenders, and, first, of

The Two Dogmatisms, which, whenever Speculation has found a devotee, have discovered themselves; — (a) — The Sensualistic Dogmatism of Locke, in a measure the analogue of the Sankhya of the Indian Kapila, before alluded to, deriving all ideas from sensation, became in the latter part of the 17th Century, the prevailing system of

England and, in France, where it was represented by Condillac, in whom it reached its ultimatum, and demonstrated its disastrous results of materialism and practical atheism.

As in the case of every dogmatism, so this was met by an opposing creed, that of Idealism, inaugurated by Bishop Berkeley in his "Theory of Vision" and "Principles of Human Knowledge," and "Alciphron, or The Minute Philosopher." While receiving Locke's doctrine of ideas, he contended that the mind is cognizant of its own perceptions and ideas; and that all human knowledge resides in these alone. The result of this is inevitable and absolute idealism, — a complete denial of the existence of an external world, and like the Sensualistic theory of Locke, conducive of infidelity to the most disastrous consequences.

It is remarkable that the Idealistic dogmatism should have discovered its inception and most distinguished advocate in an ambassador of the Christian faith; indeed, Friedrich Schlegel, in his review of English philosophy, furnishes this striking passage:- "The most singular phenomenon in the whole history of philosophy, is, perhaps, the existence of such a man as Berkeley, who carried the system of Locke so far, as utterly to disbelieve the existence of an external world, and yet continue all the while a devout Christian Bishop."

In the face of these extreme results of the Dogmatisms, there must necessarily follow a reaction; and to David Hume, renowned alike as philosopher and historian, must be ascribed the honor, - of disabusing, in a measure, the absurdities of the Dogmatisms, and, the dishonor, of thrusting Skepticism to

its most daring limits; which, in turn, was met by a class of thinkers, astonished, and despairing of the efficacy of Philosophy in the explanation of things, fell back, disheartened and dissatisfied, into the arms of faith and revelation, — a cowardly mysticism. —

For a while, there was a lull, and Speculation declined and famished; but the human mind was not satisfied; it soon recovered, partially from the shock, and returned to new attempts and profounder investigations.

From the latter half of the 18th Century, till the present time, a galaxy of brilliant names have appeared in the intellectual firmament, who are not disposed to "despair of philosophy;" and the result has been, a more rational and common sense view, of the greatest questions, which can agitate the human mind in its own domain.

Our limits will not permit us, to do more, than mention the names of some of the more prominent. Germany has been richly productive of sagacious and profound reasoners; there are Kant, - "the Philosopher of Königsberg," - the expounder of Transcendentalism; Fichte, with his extreme, subjective, Idealism; Schelling, with his theory of the Absolute; and Hegel, who sought to construct a purer Idealism on the theory of Schelling. —

France boasts a few names, than which, are no more distinguished. Contemporaneous with us, are three philosophers, whose immortality, reposes on a secure basis; - the Abbé Delà Mennais, and Auguste Comté, of this trio, within the past year, have left the world, and their works and genius lies shrined for futurity; while the third, M. Victor Cousin, - "the first philosopher of France," - rests not upon his laurels. He is, in many respects, the most daring, comprehensive, and in-

defatigable worker, the vault of speculation have yet been. It is true, a mightier hand, has shattered his stupendous Eclectic project, in the remorseless mazes of searching criticism, yet, while it stand, everlasting, a massive monument, an intellectual "wonder of the world", until the human mind shall possess

"The vision and the faculty divine."

In these latest times, England can show no name worthy of remembrance; but, for the honor of our common language, we turn, with a sympathetic pride and admiration, to her Caledonian arm for support. And, here, it is with gratification, we ask the world to behold a constellation of bright names; and we utter the names of Reid, Ferguson, Stewart, Brown, and, last, and - greatest - Sir William Hamilton, - the most learned man of the age; at whose "shoreless seas of Erudition" we are silent;

and, than whom, has been, since the younger Scaliger and Aristotle, no more erudite man, nor subtler dialectician. But recently, we heard the solemn music of his funereal requiem, and he now sleeps in the "Highlands" of his "Bonnie Scotland", that reflected, with a national smile, the resplendency of his genius. — Requiescat. —

We have thus completed our brief and very inadequate review of philosophical inquiries, from the "twilight of their history" to the present time. The practical results, which great attention, we reserve, for the more especial purpose, which has elicited; viddelicet; — a comparative estimate of the value of the Separate or conjoined investigation of these sciences, so closely allied by nature, — until, we examine, alike briefly, the general history and results of medical science, conducted, as it has been, almost

exclusively, on a purely physical basis.—

A distinguished writer on medical history, has defined Medicine to be:— "The Science of Diseases, and the art of healing or alleviating them". This definition, so far, is correct, and accords with that given by most Authors; but unlike them, he goes still further, so as to comprehend a complete definition, in these words:— "It is founded on the study of man's physical and moral and intellectual nature, in health and disease." This definition covers the proposition of Aristotle, noted in the commencement of this paper, and is all-sufficient for our purpose.—

We come now, to speak directly of Medicine in a historical point of view.

Like Philosophy, the practice and investigations of Physick are referred to the earliest times.

Wrapped in the sable garb of superstition, it possessed, hardly so marked and independent existence, as Philosophy; though, like it, as was mixed everything else, in the hands of Theology. In the language of the author above quoted:- "Created by necessity,- the offspring of instinct, observation, time and reflection, it began in ages previous to the records of history; it has struggled at all times, and continues to struggle with favorite theories; has been influenced by all systems of religion, by truth and superstition; and has, with the slowness, which marks all the important advancements of mankind, but lately emerged from some of the prejudices of thousands of years, and will long continue subject to others."

The knowledge of Medicine, was a secret of the old Egyptian Priests, and for ages was studiously concealed from public acquaint-

ance, being transmitted from parent to son, through the order of Asclepiades, priests of Aesculapius. To these it was almost wholly confined, until the 5th century B.C., when Hippocrates, a Greek physician of the Asclepiadic order, arose, and with whom, began a new era in Medicine. He was born in the year 456 B.C., in the island and city of Cos. Fortunate, in possessing himself, of the experience of his father Heraclides, (who was a physician) and, well educated in the medical lore, stored in the temples of the priests, of Cos and Cnidos, — an acute and critical observer of nature, — he first gave to Medicine, a scientific arrangement, and developed the traditions of ages into a theory of Empiric Rationalism, — a theory that has held sway, almost uninterrupted and undivided, until the last century. Although Empiric in its tendency, yet, was it moderated and softened

by reason, and must be distinguished from the Empiric school of Alexandria, founded, 286. B.C.; — Later, numerous schools arose, with new dogmas; — the Methodic, 100. B.C.; the Pneumatic, 68. B.C.; and the Eclectic, 81, A.D.; — These all possessed some merit, but more error, and the science seemed to indicate a general state of indecision and disruption, not entirely dissimilar to that which attended philosophy, previous to Cartesianism.

As for philosophy, a Descartes appeared, to inaugurate a new era, so in the troublous state of medical speculation, at Pergamus, in Asia Minor, A.D. 131, Galen arose, to whom was entrusted the laborious and difficult office of quelling the disturbed and undecided elements, and restoring order from the prevailing chaos of systems. His theory, retained an almost uninterrupted supremacy for the e-

traordinary period of fourteen hundred years, — through the Scholastic age, till the 16th century.

Its dominion, as has been remarked, was not entirely uninterrupted; for, about the 10th century, Arabian medicine reached its acme, in Avicenna, (Born 980, A.D.) and attained for a time an appreciable superiority; but it was not enduring, and the Galenic school revived and flourished with redoubled vigor. The Arabian School had however attained an eminence, that could not be wholly rejected, and much of its theory was infused into the Galenic School, and there, continued to exert its peculiar influence till the latest times.

With the revival of letters, — the decline of Scholasticism, and the decline of Galenism, the Greek writers and Hippocrates began again to elicit investigations, and the general

progress of Science, together with the rejuvenation of literature, necessarily developed a new interest in medical investigations, and new theories discovered themselves with rapidity.

This medical reformation reached its climax in Paracelsus, in 1526, by what has been denominated the "Chemico-theosophical" System, which supposed an intercourse with God and superior spirits, and the possession of superhuman knowledge, by purely physical processes. This scheme was too visionary and absurd to long command respect, and shorn of its theosophical element it passed into the "Animism" of Stahl, — a beautiful, and, in many respects, sublime doctrine, which inculcates, that "the phenomena of the animal Economy, are produced by the agency of the Soul". (See the principle amplified and fully explained in Dr. Thomson's "Life, Lectures and Writings

of William Cullen. M.D., Edinburg,- 1832.).-

Contemporaneously with Stahl, flourished Frederic Hoffmann, the founder of the doctrine of "Solidism", which holds to the present day. With reference to this theory, which is an important one, among present speculators, we cannot do better than quote, briefly, an extract or two, in relation to it.-

"However apparently opposed to that of his rival, the theory of Hoffmann was, equally with that of Stahl, established on the Aristotelic Psychology; although less dependent in practice, on any peculiar hypothesis of mind, and more influenced by the Chemical and Mathematical crotchets of the time, and the Cartesian and Leibnitian theories. The Peripatetic doctrine, as interpreted by Philoponus, Aquinas, Scotus, &c., of the substantial difference of the Vegetable,

Sensitive, and Rational Souls, corresponds exactly to Hoffmann's Nature or Organic Body— his Sentient Soul — and his Rational Soul; agents, according to him, differing in Essence as in Operation." — — (Edinburg Rev. July, 1832.)

— — "It was reserved for Hoffmann, however, to take a comprehensive view of the Nervous System, not only as the organ of Sense and Motion, but also, as the common centre by which all the different parts of the animal economy are connected, and through which they mutually influence each other. He was, accordingly, led to regard all the alterations in the Structure and functions of this economy, which constitute the state of disease, as having their primary origin in affections of the Nervous System, and as depending, therefore, upon a deranged state of the insensible and contractile motions

in the Solids, rather than upon changes induced in the chemical composition of the fluid parts of the body" (pp. 195-6 Dr Thomson's Life of Cullen, Lecture.)

— — — We have now approached a notable era, in the history of medical investigation; in many respects, the most remarkable in the annals of Physic; we refer to Samuel Hahnemann, and the Homoeopathic Dogma.

Of the truth of the motto:- "Similia similibus curantur", we do not doubt; of its efficacy, we appeal to the unwritten, traditionary past; in its humanity, we hear the acclamations of the convalescent, and the gratitude of the relieved sufferer. Bitter hatred and opposition it has met and as signally repulsed; chattering ridicule, it has silenced with mobile contempt; haughty reserve and cowardly insult, have found their "gauntlets covered"; while dignified controversy

has always received chivalric and prompt responses.

To sketch the history of Homoeopathy, here, is unnecessary, but while we speak of this, our favorite system, with sincerity and pride, we turn to the accomplishment of our purpose, — the ultimate object we had in view in this paper, viz., the Educational requisites of the Physician, or in other words what constitutes our Ideal Physician.

— — — — The preceding review of the history of Philosophical and Medical science, discovers much that is significant and suggestive. From its contemplation, we hope to establish the first proposition, we laid down, viz., — The disadvantages resulting from the separate and distinct pursuit of these kindred sciences.

The aberrations of Philosophy, although

closely allied, but, as being more remote from the immediate point at issue, we shall consider first, and somewhat superficially, and bestow the onus of our investigations, on what are conceived to have been the errors of medical speculation, and first, of Philosophy.

1. —— The primary cause of Error in philosophy may be traced to ~~traced to~~ Extravagance, resulting from a contemptuous rejection of physical phenomena, and a necessarily too confident reliance on the resources of dialectics. On the basis of a universal rationalism, speculation has thrust forth in every direction, accounting for the operations of mind, not only, but — explaining the phenomena of the material world. Thus, in the absence of experience, and the continued ignorance and want of experiment, the most absurd results were reached; the most extravagant creeds were e-

volved, which, clashing in their remotest extremes, as we have seen in the case of the Indian dogmatisms, and those of the 17th century, - destroyed each other, but to spring up, Phenix-like, from their own ruins, into a remorseless Skepticism, which, in turn was opposed and weakened by the birth of an inadequate Mysticism. Thus, in a perpetual circle, ever arriving at the same point, philosophy was, virtually, Stationary, so far as the accomplishment of important results was concerned. -

2. —— Again, another Source of Error has resulted, in not only, rejecting the demands of physics, but of departing from the legitimate path of Speculation, in vain attempts at the Solution of those great problems of the nature and essence of mind and matter; in determining the infinite and the

absolute, as direct objects of thought and speculation. Extravagant hypotheses were advanced, but to terminate in more extravagant conclusions; and the rashest schemes were promulgated, but to harass and perplex the cause of science, and scatter temporary confusion among the deductions of Established truth.

From this Babel of Philosophy we turn to the

——"confusion, worse confounded"

of Medicine. And, what a picture! In the chaos of colors are distinguished the shadowy outlines of a Calibanic form — Empiricism! — — — The history of Medicine, is the history of Empiricism! Tracing its origin to times, anterior to historical record; existing in the traditions and superstition of forgotten peoples, but to usher the Hippocratic

dogma, — dominant 2000 thousand years ago, and dominant to-day.

The inertness of medical Science for so long a time, may well be considered a subject of wonder. It may be traced to innumerable causes; We shall specify a few of the more prominent.

1. ——— Admitting the fact, that it is based on Empiricism, and by this we mean to say that all Knowledge, — all Science, is based on Empiricism, (— we use the term in its widest significancy), it is asked, why has medicine, alone, manifested such a deplorable want of progression? — why has it always been, despotically empirical? The superficial investigator may fancy it to reside in the man; a second thought will dispel this absurdity, and dismiss it as radically false.

While we do not assert that, this may

not have been, in the nature of the cause, a secondary cause, we, yet think it to be unworthy of notice, in this investigation, and conceiving the difficulty to lie far deeper, we attribute it to the presence of qualities that are directly inherent in the Science itself. —

2. —— Medical Science, is of all others, not even excepting mental Science (when confined in its legitimate domain), — the most uncertain. Now let the element of contingency predominate, and it begets doubt, and doubt, in turn, engenders extravagant speculation, which discovers Sophistry, the parent of Error. This result, if correct, demonstrates the indispensable necessity of careful investigation. That this necessity exists, and has always existed; — that it has never been adequately met, we appeal in confirma-

tion to the historical voicings of the task.
3. —— That the tendency of physical investigation, whenever it has ventured into the province of speculation, has been materialistic, and hence, atheistic, we think no one, familiar with the history will attempt to gainsay. It was with no surprise whatever, that we heard from the lips of one, Eminent and eloquent in the cause of Medicine, this sentiment; — "That man was but a manifestation of material forces," — and such we expect to hear again. The trouble lies here. Like philosophical reasoners, who have contemptuously disdained the evidence and assistance of material phenomena, and, hence, have lost themselves in the mazes of absurdity and error, — medical reasoners, — rejecting, alike contemptuously the important alliances of

dialectics and the testimony of mental phenomena, have in turn, wandered into the most abject superstitions; — now, seeking that mythic bauble, — "The Philosopher's Stone"; — now out Paracelsus-ing, Paracelsus, in vain, inglorious attempts, at visionary "theosophies"; — rashly elevating human nescience, to the divine dignity of perfect wisdom; realizing the dreamy vagaries of Alchemy, but vaguely, in the shaky idealities of an incoherent imagination, fully demonstrating the incapacity of human genius, that like the weary traveler, "non passibus aequis", stumbles on

— "the world's great altar-stairs,
That slope, through darkness, up to God."

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Let us turn, in conclusion, to the

consideration of our second proposition, viz:-
The peculiar advantages accruing from the cooperative study of these kindred sciences; and here, as we have remarked before, we can elicit no evidence from the experience of the past, for there is none,
It is true that Medicine has enlisted the assistance of Physiology, but fragmentarily, at long intervals, and independently of great results, and when we say the experience of the past furnishes none, we mean, none, from which, a careful and judicious opinion can be framed.
Our last resort, is an appeal to reason, and it is here that we feel especially our inability, in attempting the consideration of so important a question, and we, therefore, approach it with no small degree of hesitancy.

We shall make bold to substantiate our positions by the highest positive opinions, and for them, we ask the greater portion of consideration. —

We premise, then, in the language of a distinguished and conservative Professor that! — "A knowledge of the intellectual and moral powers, though their investigation forms the peculiar province of the metaphysician and moral philosopher, is essentially necessary to the physiologist both from their importance, as parts of the individual man, and from the powerful influence, which they exercise over the bodily functions. It is obvious, likewise, that a knowledge of mind, in its healthy exercise, must be equally necessary, to a proper understanding of mental diseases, as it a knowl-

edge of the body in a state of health, & the understanding of its diseases." —

This paragraph has, obviously, a more especial reference to Medicine, considered as an art, and while we conceive it to be true in this particular, it applies with tenfold power to the theoretical observer.

Did we possess no other evidence, the negative testimony of 3000 years of misdirected speculation, with its accompanying train of disastrous results, foreshadows the positive excellencies of the healthful alliance of these kindred Sciences.

While the enthusiastic Homœopathist, surveys with pride, the birth and vigorous childhood of his favorite system, he must remember, that, while practically new, and symmetrical, it is, nevertheless, a fragment of a

the more Symmetrical whole, and, in this respect, shares the defects of the more imperfect, unsymmetrical, and sister Empirical System. We conceive the true Spirit of Eclecticism to obtain, in this ideal union; that while the cause of Science of Science, Experimental, the cause of Science, Speculative, is enhanced. -

That such a desirable result can be brought about, we conscientiously believe; That it is to be the work of time, and of no individual, we can but expect. That it will be accomplished in the present age, much less by American genius, we dare not hope. It must not be the offspring of speculation, - great intellectual revolutions are the results of great sacrifices. That accursed utilitarian spirit, that char-

clerizes the American people is the greatest obstacle to the accomplishment; while it foreclominately we have no hope.

So long as the Spirit of trade holds sway, and the projects of an Ethereal Science are held at a discount;- while the conventionalities of life receive that time and attention, that should obtain in the field of mental culture;- while, the vacant applause of the multitude is spent on vulgar pasquinade, and the legitimate demands of Erudition are indifferently recognized by a beggarly few;- while the indelicate caperings of the Ballet, and the sensuous warblings of voluptuous songsters, preoccupy and divide the time, between the harassing turmoils of business, and the mistaken luxury of idleness;- while the most Eminent Physiologist of his time, lends an Ear- At-

lantic shores, unhonored and unnoticed, - so long, as we despair of the triumph, and permanent Supremacy of Science. -

"The learning of the medical profession," has been called, "a foot in the tripod of a country's erudition; and this foot being broken, the whole tripod, that is the whole professional and liberal learning of a country loses a principal support."

WE conceive that the extreme medical abuses, which this nation, at present, compelled to suffer, of necessity demands legislative interference. -

When pernicious quacks, for sordid mammon, pamper with suffering humanity; when dilapidated artisans, to make dastardly fortunes, and unmake healths, rush, unqualified into a high and noble

profession, - that should call to its legitimate preparation, the energies of a life-time; when, infamous ~~knaves~~ tricksters of harmless or harmful cordials, sarsaparillas, &c., vend them, unlicensed, and, (shall we add) — unhung! then we deem the intervention of legislation an indispensable necessity. At least, let every would-be practitioner of this noble profession, be compelled to show satisfactory evidence of possessing, at least the preliminary indications of an acquaintance with his profession —

— — — With the general advancement of learning and intelligence, we look forward to the consummation of these results, if not through legislation, at least through an indignant public opinion. For the speedy arrival of that intellectual millennium;

that shall awaken an agrarian spirit
and taste, for the highest forms of scientif-
ic developement; that shall see the
homage of admiring multitudes, at the
shrine of intelligence and true refine-
ment; that shall dispel the murky
clouds, that now robe the forms of
bright constellations in the sombre gray
of gloom, - we utter our Benedicite! -